resort to minor authorities. By what he alone says there is no reason to infer that ALEXANDER came as far eastward even as *Kandahar*. He says he founded a city at the foot of the *Paropamisus*,—an isolated fact; but by the rest of his narrative we shoud conclude that he went straight from *Mazendarán* to *Bactria,* keeping to the north. But as the nature of the country is not favorable for the march of an army, he probably passed to *Herát,* and founded his city at the foot of the *Hazárajàt,* and crossed from that neighbourhood into *Bactria,* perhaps retracing his steps a little. I do not think he came to *Kábul*. From the foot of the pass over the Kosh, an open plain extends due east by which he could avoid all the defiles of *Kábul,* and from the accounts of his subsequent operations, I think it may be fairly inferred that he took this route. *Bámián* I am very sorry to say I could not visit. The country was almost in a state of rebellion, and the good Nawáb JABAR KHÁN would not hear of it. RUSTAM's well, into which he was thrown after being murdered, is about fourteen miles from *Kábul.* I may remark in favor of DOST MAHOMED, that in SHÁH JEHAN's time a person could not go ten miles from the city without risk of robbery. The roads are now every where comparatively safe.

There is a cataract on the *Kábul* river about twenty miles from the city in the mountains that prevents water communication from *Kábul* itself to the sea.

The *Hazarehs* are an interesting people resembling the *Gurkhas* in feature but larger in person. They will ride their horses at speed down very steep declivities, are regular mountaineers in their habits, have a *Yodeln* like the Swiss. Amongst other animals which inhabit the mountains is the *Markhar* or snake-eater, which has never I believe been described. It is a huge wild goat as large as a large pony with an immense whitish beard and straight spiral horns, four feet long nearly. I have two pair of these horns. I have a drawing of a large male that was sent in to me by the young Amir MAHAMMED AKBER KHÁN.

VII.—*Account of an Inscription found by* Mr. H. S. BOULDERSON, *in the neighbourhood of Bareilly. By* JAMES PRINSEP, *Sec., &c.*

To their associate Colonel STACY the Society is more immediately indebted for bringing to their notice the subject of the present article, an inscription hitherto undescribed though it appears to have been known for several years to Mr. H. S. BOULDERSON, of the Civil Service. Having applied to that gentleman for any notes he might possess on its discovery, he has favored me with the following particulars.

"The inscription which Colonel Stacy has sent you was taken in 1829 or 1830 from a stone dug up near a village called *Illahabas,* about 15 miles N. E. from *Beesulpoor (Visalapur)* in the *Bareilly* district. It was found with some images in the year 1826 or 1827, in land forming a ridge (about from 15 to 30 feet elevation) above the level of the plain. The ridge commences from the hills N. and E. of *Pillibheet*, runs down the eastern border of the *Bareilly* district, and is continued I believe to near the banks of the *Sardah* or *Gogra* river, in the *Sháhjehánpur* district This ridge is covered with forest and brushwood, and extends eastward perhaps to near the *Sardah.* This tract is I believe nearly if not quite uninhabited; want of water is I think the cause. All about the part where the stone was found there are remnants of large bricks, of the kind found by Captain Cautley at *Behat* on the canal in the *Seháranpúr* district. I do not recollect any ruins, either of an old or more modern description at all near the place. *Illahabas* and the other villages for miles are mostly '*nowabad*' or new settled villages; they are all in the lowland, beneath the ridge. *Beesulpoor* itself is a town of modern date, still mostly chopper and mud. The images were set up by some brahmins in a temple built for the purpose at *Illahabas*, and being novelties for some time attracted considerable offerings: about 2,000 rupees were the produce of one year. This occasioned a claim in the shape of a boundary dispute touching the land on which the temple was built. I had to settle it, and then had the copy of the inscription taken: no one there could read it. The stone from which it was taken was either built in over the doorway of the temple, or was standing by the door; I do not recollect which. Of the images I either took no notice or do not now remember any thing. The copy of the inscription was laid by and forgotten, till Colonel Stacy talking about inscriptions I looked out for it and gave it him. The people about the place said that there had been in former times a large city or town there. The bricks, &c. might have created the tradition. The forest now covers the place. There are no remains of ruins new or old from which the stone could have been taken throughout the pergunnah for miles round. The soil of the ridge and that of the land below it are remarkably distinct."

Colonel Stacy's pandit has furnished a modern version of the inscription, but, on comparing it, so many deviations were found that I preferred going through the whole with Kamala'ka'nta pandit, and I may safely say that the transcript now given is hardly doubtful in a single letter; it is no small compliment to Mr. Boulderson's transcriber that in but one place is a letter omitted, and in one only a letter in excess added.

Alphabet of the KUṬILA Character.

k kh g gh ng — ch chh j jh ny? — ṭ ṭh ḍ ḍh ṇ — t th d dh n — p ph b bh m — y r l v ś sh s h x

a á i í u ú e ai

Date

J. Prinsep lith.

KAMALA'KA'NTA asserts that the language and poetry of this inscription is superior to any thing he has yet seen of the sort. This is partially visible in the translation, where, although to our taste hyperbole superabounds, the elegance and applicability of the eulogistic metaphors is very perceptible. This translation is again the work of my youthful assistant SA'RODA'PRASA'D CHAKRAVARTTI', merely idiomatized a little by myself: it is nearly literal throughout.

The facts made known to us by the text are altogether new. We have heard neither of the *Chhindu* race, nor of rája LALLA. He was it seems the son of MALHANA the younger brother, (*chargé d' affaires*, and probably an usurper,) of *Mánschaṇḍa prátápa*, written मांसच्छ प्रताप, a name which the pandit insists upon converting to MA'RTANDA PRATA'PA (powerful as the sun), as more consonant with Hindu nomenclature. MA'NSCHANDA's father was VIRAVARMA who is simply stated to be of the race of CHYAVAN, a *mahárishi* of mythologic fame, who captivated and married the daughter of one rája SARJATI; but as she disapproved of his venerable age, he interceded with ASWINIKUMAR, dipped himself in a pond and was rejuvenilized in the shape of that god. On the celebration of his nuptials, the gods being present, INDRA, astonished at his new disguise levelled his thunder at the *muni*, who then petrified the god with his frown, as is stated in the text.

The temples thus appear to have been built by a petty rája and his wife, in the Samvat year 1049 at a village called *Mayuta* in the district of *Bhusana*. Enjoying the advantage of proximity to *Canouj*, they procured good poets and artists to sing and record their praises.

This is the first time I have remarked the name of the alphabetical character mentioned. It is called the *Kutila*, by which denomination we must in future describe all documents written in the same hand, mid-way between the modern Deva-nágarí and the *Gaurí* type. I have given a specimen and the alphabet in Plate XLI. It is a peculiarity that the vowels or diphthongs *ai* and *ao*, are always written like *é* and *o* with a single mark above the line. The long *í ú* and *ai*, initial, do not occur.

Transcript in modern Deva-nágarí.

हेलाहुष्टोग्रपीडाभरनमदचलोत्सङ्गसंभारदूरभ्रश्यद्भूभारतिर्य्यग्दलि
तमणिफणामण्डले भोगिराजे तत्कालोद्भ्रान्तलोकच्चितयकृतम हास्तोत्रम
न्त्रावतारः पायाद्वः पापराशेः शमितदशशिरः शौर्य्य वीर्य्यावलेपः ॥ १ ॥

स्थूलद्यूतद्विरददानवकुम्भमुक्तामुक्ताकलापकलितामलकण्ठकान्तिः विश्वं
पुनातु गिरिजा वदनारविन्दे चन्द्रोपनीतपरिवेशमिवोद्वहन्ती ॥ २ ॥

लक्ष्मीविभ्रमकेलिसद्मसुभटव्यापारलीलास्पदं प्रख्यातक्षितिपालनन्द जलधिः श्रीराजहंसीसरः सद्दोरव्रततीर्थ्सर्व्वकुमुदप्रह्लादनेन्दुर्द्दिषद्वंश भंशदवानलो विजयतां छिन्दुक्षितीशान्वयः ॥ ३ ॥

उत्पत्तिरस्यहि पुरा च्यवनान्महर्षेर्व्यक्ताव्यलीककलिते त्रिदशाधिनाथे तद्दर्पनिर्द्दलनदत्तकठोरदृष्टेरष्टासु दिक्षु यशसैव सहप्रसिद्धात् ॥ ४ ॥

वंशेऽस्मिन् सितकीर्त्तिकन्दलवति श्रीवीरवर्म्माख्यया ख्यातोभूद्भुवि भूषितावनितलो राजन्यचूडामणिः जन्मस्थानमिवाकलय्य कमला तुङ्गात्मनांभाविनां भर्तृणामवने प्रकारचतुरा यस्यालयान्तःस्थिता ॥ ५ ॥

त्यागी धर्म्मपरः पराक्रमधनः सत्यप्रियः कीर्तिमान् सत्सभ्यानुगतः शुचिर्दृढमतिर्मानान्वितो नीतिमान् शौर्य्यौदार्य्यविवेकधैर्य्यनिलयो यः सङ्गतः सज्जनैर्युक्तः सर्व्वगुणोदयेन महता सैरावनीयोभवत् ॥ ६ ॥

तस्मादत्युग्रतेजःप्रसरनियमितारातिपक्षोपसङ्गः श्रीमार्त्तण्डप्रतापः सकलवसुमतीभूषणं भूषणोभूत् यस्योद्योगप्रसर्प्पद्बलभरदलितक्ष्मातलस्थाखुवीरः शेषोनिश्वासशोषादगमदरिनतं निर्ज्जनं भोगिसद्म ॥ ७ ॥

यत्सैन्यगन्धगजगण्डगलन्मदाम्बुसंजातचन्द्रकशतैरिव मुद्रितासु दूरे विपक्षकरिणोवनदन्तिनोपि भूयो नवारिजगृधुः सरसीष्वरण्ये ॥ ८ ॥

यः सेवा गतराजचक्रमुकुटोद्घृष्टांघ्रिपीठस्थलो भर्त्तायश्चतुरंबुराशिरशनालङ्कारवत्या भुवः विक्षेपैरिव यस्य तै रघुपतेराशोषिताः सिन्धवो यस्तस्यापि महाकुलाचल इवावष्टभ्य तस्थौ भुवं ॥ ९ ॥

यस्यैषा राजधानी रजनिकरकराकारकान्तैर्गुणौघैः पूर्णराज्यापिरम्या सुरुचिमरकतश्यामलैः कान्तकान्तैः उद्यानैर्नन्दनाभैरतिविशद सुरासेकशुभ्रैः सुराणां प्रासादैरुन्नताग्रैरमरपतिपुरीस्पर्द्धिनी वा विभाति ॥ १० ॥

तस्यानुजः समभवद्भवभक्तिनम्रः श्रीमल्हणः परिघपीवरबाहुदण्डः भ्रातुः कृपानुतुलिताहितराजचक्रं योलीलयैवमवनेर्धुरमाबभार ॥ ११ ॥

लब्ध्वा ततः सुविपुलामपि राजलक्ष्मीं भक्तिं परामकृतदेवगुरुद्विजेषु प्रीत्यै सुहृत्प्रणयिबंधुजने जनिष्ठदुष्टक्षयादतनुतातिमुदम्प्रजासु ॥ १२ ॥

तस्य प्रिया पिचुलुकीश्वरराजवंशसम्भूतिरुज्ज्वलगुणाभरणाभिरामा गीताजगत्यमहिलेति समस्तकान्त शुद्धान्तवक्त्रकमलेन्दुकला बभूव ॥ १३ ॥

तस्यां श्रीलल्लनामाजनि जनितमहामण्डलीशः शशाङ्कः सूरः कुन्देन्दु दन्तद्युतितुलितगुणालंकृताशामुखश्रीः योसौसामन्तचक्राचलकनकगिरि र्विद्रुताराति लक्ष्मी तिर्य्यग्गोत्रान्तपाताद्दृतभुजशिखरश्छिन्दुवंशप्ररोहः ॥

चित्रं यदस्य किल जन्मदिने समन्तात् श्रीमल्हणस्य भवने परम प्रमोदात् प्राविदयंन्नुदयमंबरतः पपात भ्रङ्गालिमङ्गलरवैरिव पुष्पवृष्टिः ।

नोन्निद्रा नलिनी न चार्पितमनः स्निग्धा सतां सङ्गतिर्नोत्फुल्लस्तव का नता वनलता सीमासशस्यानवा नोद्दामाकविभारती नच तथा हृद्या शरत्कौमुदीलक्ष्मीर्यस्य यथा च वेदविदुषामास्येन्दुनिस्यन्दिनी ॥१६॥

कैर्व्वा वैरपरैर्धराधिपतिभिर्मान्यैर्धरा रक्षिता येषान्तिष्ठतिदुधरा च वनिता श्रीरन्यभोग्या गृहे नाभूदस्ति न नापि कोपि भविता भूपालचूडामणि र्यः श्रीलल्लनरेन्द्रचन्द्र सदृशस्त्यागेन भोगेन च ॥ १७ ॥

आस्ते सङ्गरसङ्गताहितमहामातङ्गकुम्भस्थलीसिन्दूरारुणकान्तिरुज्ज्व लयशस्तेजोभिरिद्धस्ततः उत्खातारितमाः प्रतापविसरैराक्रान्तदिङ्मण्ड लस्तिग्मांशोस्तुलनां विभर्त्ति भुवने यन्मण्डलाग्रतुना ॥ १८ ॥

कण्ठे मुक्तायमाना शिरसि हिमगिरेरूर्द्ध गङ्गायमाना व्योम्निज्योत्स्ना यमाना दिशि दिशि करिणां कुम्भमालायमाना उच्चैर्देवालयानामुपरि सितपताकायमाना यदीया कीर्त्तिर्भ्रान्ता समन्तादनुनदिपुलिने राज हंसायमाना ॥ १९ ॥

कष्टं काले कलावप्यभिभवति जगत् कूपवापीतडागैरासन्नाराम सत्वैः सुरसदनमठैर्म्मण्डितायाममुष्याम् भूम्यां मूर्द्धावहन्त्यामतिसुजन जनानन्दितायां नगर्य्यां यस्मिन्धर्म्मावतारे प्रकृत कृतयुगारम्भसम्भावना भूत् ॥ २० ॥

यः शासनान्यतिसमृद्धजनान्वितानि सीमांतसभ्यबऊलानि ददौ द्विजेभ्यः पार्श्वस्थशस्ततरुषण्डमनोहराणि पुण्यानि निर्म्मलनदीतट वासभांजि ॥ २१ ॥

गङ्गाभगीरथेनेव येन मार्गोपदर्शिना स्वपुरीसन्निधौ रम्या पुण्या कठ नदी कृता ॥ २२ ॥

तस्याभवत्प्रणयिनी मधुसूदनस्य लक्ष्मीरिवामलकुलांबुनिधेः प्रसूता सर्व्वावरोधनवधूमुखपद्मखण्डप्रालेयवृष्टिरपराहि च यापिलक्ष्मीः ॥ २३ ॥

भक्त्याच या विनयनम्रतया च पत्युश्चेतोजहार गुणवत्यनुरागिणी च रम्यं हराद्रिसुतयोरिवतत्त्तयोर्हि प्रेमापिरूढमनयोरितरेतरस्थं ॥ २४ ॥

आरामोद्यानवापीषुचत्वरायतनेषुच कृतानि क्रियमाणानि यस्याः कर्म्माणि सर्व्वदा ॥ २५ ॥

दीनानाथ विपन्नेषु करुणान्वितचेतसः सर्व्वेषु भुञ्जते यस्याविप्रसङ्घा दिने दिने ॥ २६ ॥

इत्थं विविक्तमनसोः परिवर्द्धमानधर्म्मप्रबन्धविगलत्कलिकाल वृत्त्योः एकस्तयोरमुमकारयदिंदुमौलेः प्रासादमद्रितनयाभवनं तथान्या ॥२७॥

सुरगृहयुगमेतत् तुङ्गकैलासशृङ्गद्वितयतुलितकान्तिश्वेतमुच्चैः सुधा द्भिःवितरति हृदि नांतर्व्विस्मयं कस्यवा तत्प्रहतघनपताकाकम्पितांभो दवृन्दम् ॥ २८ ॥

यावत्सकौस्तुभमुरोमुरमर्द्दकस्य शम्भोः शशाङ्कशकलाभरणं शिरश्च यावत्सुरिन्दुवनितासहिताः समस्तास्ता देंवतास्तदचला भुवि कीर्त्ति रेषा ॥ २९ ॥

स जयतु भुवि लल्लश्छिन्दु वंशप्रवीरः सममतिगुणवत्याकान्तया चेह लक्ष्म्या रिपुगजमदपंकप्लाविताग्रेण येन प्रतिरणमसिनैवालेखि दिक्षु प्रशस्तिः ॥ ३० ॥

भूत्यै सदैव भवने जनसन्निधाना नानाविधानि दुरितानि विनाश यन्ती यापत्यदारपरिवर्गसुहृद्गणस्य श्रीलल्लमण्डलपतेरनघास्तुदेवी ॥३१॥

भूषणस्य मयूतायां संबद्धभूमिरुत्तमा विधाय देवपल्लीति देवयोः प्रतिपादिता ॥ ३२ ॥

पूजासंस्कारहेतोश्च शिवयोः शासनीकृतः दामदायस्य पादोपि श्रीलल्लेन सुकीर्त्तिना ॥ ३३ ॥

- प्रख्यातवस्तुमुनिवंशसमुद्भवोभूदद्भानुरूपचरितःशिवरुद्र नामा तत्सूनु
ना विरचिताभिनवा प्रशस्तिरेषा प्रसन्नकविना किलनेह्लिन ॥ ३४ ॥

यस्य प्रसन्नसरलापदमालिकेयं प्रह्लादहेतुरधिकं सदलंकृतिश्च श्रील
क्ष्निर्म्मलगुणग्रथनाभिरामा मुक्तावलीव हृदये विदुषां चकास्तु ॥ ३५ ॥

विष्णुहरेस्तनयेन लिखिता गौडेन कर्णिकेनैषा कुटिलाक्षराणि विदु
षा तत् क्षोदित्वा विधानेन ॥ ३६ ॥

कान्यकुब्जागतेनापि रामदेवसुतेन च उत्कीर्णा सोमनाथेन टङ्कवित्त
न शालिना ॥ ३७ ॥

संवत्सरसहस्र १०४९. म मार्गवदि ७ गुरुदिन ४

Translation, by Sárodáprasád Chakravartti.

1.* May he, to whom the astounded inhabitants of the three worlds offered solemn hymns and prayers, when the jewelled hood of the chief of serpents *(Ananta)* bent under the weight of the far-falling mountains impinging on the lap of the yielding earth, on his easy effort to check the outrages of the wicked (giants); and who humbled the ten-headed (Rávana) vain of his strength and valour,—save you from a multitude of sins!

2. May Girija' (the mountain-born goddess) beauteously adorned with a string of pearls fallen from the heads of the *Dánava*-like elephants, seeming to spread a moon-like halo round her lotus face, sanctify the universe.

3. May the royal race of Chhindu, of erst the scene of Lakshmí's pastime and dalliance, the field of war and exercises of well-disciplined soldiery, the sea of delight of famous princes, the lake wherein Lakshmi' disported as a swan, the moon of repose of those who had completed the career of heroes and a consuming fire to their enemies, be honorable.

4. A *Mahárishi* named Chyavan, he whose frown restrained the pride of the chief of gods (Indra) when he had committed the well-known crime †:—who by his fame was celebrated in all quarters of the world—was the founder of this race.

5. Of this family, famed for many good actions was born Viravarma, who was the ornament of the world, and the crown-jewel of kings; in whose house Lakshmi' took up her abode, foreseeing in it the birth-place of many future eminent persons who would be her protectors.

* Kamala'ka'nta would read हेला क्षेाग्रचापाभर, &c. ' easily taken up bow of Siva,' &c. i. e. by the weight of the bow of Siva, which Ráma easily took up. This agrees better with the context, whlch alludes to the destruction of the world produced by the breaking of this bow by Ráma.

† See the notice of this crime in the preliminary observations.

6. He, Viravarma, in noble qualities well resembled the kings of the solar line ; he was powerful, pious, beautiful, famous, pure, serious, venerable, veracious, moral, surrounded by the educated, attended by virtuous men, his court was the seat of heroism, integrity, patience and other virtues.

7. From him descended Ma'nschandaprata'pa, a man of warm spirit, who annihilated his foes as mud dried up by his rays ; who was the ornament of all people, nay of the whole world ; before whose armies, the multitude of heroic enemies depressing the earth with their heavy tread, retreated gasping into the abode of serpents *(Pátála)* and bore it down with their weight.

8. The juice exuding from the temples of his odorous elephants, in moon-like crystals, so spread over the forest-tanks that neither the wild elephants nor those of his enemies dare quench their thirst therein.

9. His footstool was worn by the crowns of the numerous princes crowding to do him homage. He was the lord of the earth whom the three great oceans encircle as a waistband *(rashoná)*. He dried up the ocean by the continual intercourse of foreign princes, as Ráma of old. He occupied the ocean like the mountain on the sea-shore.

10. His kingdom rivalling the habitation of the chief of gods by its magnificent buildings, shining bright and beauteous as the moon-beam with its white tenements, and charming with its *nandana*-like gardens abounding in pleasant trees of dark emerald hue,—is become white with the high temples of the anointed gods.

11. His younger brother the stout-armed Malhana, a devoted worshipper of *Siva,* willingly received charge of the world, his kingdom, filled with a multitude of princes proportionate to his kindness,—from his elder brother.

12. Though gaining such a vast prize as Lakshmi', he always retained his devotion to the gods, his spiritual parents and the bráhmans. He was born for the joy of his friends, intimates, and kinsmen, and spread delight among his subjects by destroying the wicked.

13. His wife Chuluki', adorned with shining qualities was the nonpareil of her day, and was like the new moon to the lotus faces of his other wives; she was descended from the royal line of Iswara.

14. From her was born a moon-like heroic prince named Lalla, who soon mastered the world. On all sides shone the purity of his virtues as the white kumuda flower, the moon, or ivory. He was the *Sumeru* among the circle of the mountains of his military officers. On his arm Lakshmi' cast a fond glance as she quitted the house of his enemies. He was the root of the Chhindu line.

15. Strange was it that at his birth flowers were strewed from heaven on the palace of Malhana, and bees swarmed to sip their honey ; seeming by their hum to announce his future greatness*.

16. His words were full of pleasantness, exceeding far the full blown lily, or the company of the wise men, or the shrubs bowing with the load

* So Cicero of Plato : ' dum in cunis apes in labellis consedissent.'